EDUCATIONAL MANAGEMENT IN THE LIGHT OF ISLAMIC STANDARDS

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Abstract

This article provides a comprehensive examination of educational management in the light of Islamic standards by exploring its theological, philosophical, and practical foundations derived from the Qur'an, the Hadith, and both classical and contemporary Muslim scholarship. Islamic standards emphasize that education is not solely the transmission of knowledge but also the cultivation of moral character, ethical behavior, and spiritual consciousness. Core principles such as tawhid (oneness of God), shura (consultation), amanah (trust and accountability), 'adl (justice), and ihsan (excellence) serve as essential foundations for planning, organizing, leading, and evaluating educational institutions. This article further elaborates on prophetic leadership as an ideal model for educational administrators, the Tawhidic curriculum that integrates religious and worldly sciences, and teacher professionalism framed through the roles of mu'allim (knowledge transmitter), murabbi (character nurturer), and muaddib (ethics cultivator). The study also examines Islamic financial management through zakat, waqf, and voluntary charity as sustainable instruments for educational development.

Keywords: Educational management, Islamic standards, prophetic leadership, Islamic curriculum, educational ethics.

A. Introduction

Educational management is a vital element in determining the quality, effectiveness, and direction of any educational institution. In the context of Islamic civilization, education has always held a central and sacred place, functioning not only as a process of knowledge transmission but also as a means of spiritual purification, character formation, and societal development. Therefore, the management of education from an Islamic perspective is fundamentally different from secular or purely modern administrative models. It is deeply rooted in the principles of the Qur'an, the Sunnah of the Prophet Muhammad (peace be upon him), and the intellectual legacy of Muslim scholars throughout history. Islam views human beings as holistic creatures [1]possessing intellect ('aql), spirit (ruh), emotion, and physical needs. Consequently, the management of education must address these dimensions simultaneously, ensuring balanced growth and adherence to divine guidance. Educational management within Islamic standards is not merely an organizational or administrative effort; it is an act of ibadah (worship). Every planning decision, leadership approach, and pedagogical activity must align with Islamic ethical teachings, such as sincerity (ikhlas), justice ('adl), trustworthiness (amanah), accountability (muhasabah), and consultation (shura).

Moreover, in an era of globalization and rapid technological change, Islamic-based educational institutions face significant challenges: maintaining spiritual integrity, ensuring academic excellence, preparing students for future competencies, and responding to societal expectations. This makes the need for a strong, value-based managerial framework even more crucial. Islamic standards offer such a framework by combining professional management practices with ethical and moral guidelines derived from revelation. The shifting educational landscape—characterized by digital transformation, multicultural interactions, and rising moral concerns demands leaders who possess not only administrative competence but also spiritual depth and ethical firmness.

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[1] Lilik Nur Kholidah, 'Manajemen Pembelajaran Nilai-Nilai Keislaman Dalam Perspektif Pendidikan Islam Transformatif', *Educational Journal of Islamic Management*, 3.1 (2023), 43–52 <https://doi.org/10.47709/ejim.v3i1.2498>.

In this regard, Islamic educational management emphasizes the role of the leader as a role model (uswah hasanah), a servant to the community (khadim al-ummah), and a guardian of trust. This perspective places moral behavior, justice, transparency, and empathy at the core of leadership practice. Furthermore, Islamic standards in educational management highlight the importance of building a curriculum that integrates religious knowledge with modern sciences, promoting both faith and intellectual inquiry. It also stresses the cultivation of a religious school culturewhere students, teachers, and administrators interact based on mutual respect, compassion, discipline, and remembrance of Allah.

Therefore, studying educational management through [2]the lens of Islamic standards provides a comprehensive understanding of how educational institutions should operate to yield not only intellectual excellence [3]but also moral and spiritual growth. This introduction sets the foundation for exploring deeper concepts, including Islamic leadership models, curriculum integration, ethical decision-making, institutional development, quality assurance, and the overall purpose of education as envisioned by the Islamic worldview.

B. Method

This study employs a qualitative descriptive research design aimed at exploring and analyzing the principles, concepts, and practical implications of educational management based on Islamic standards. The qualitative approach is chosen because it allows for an in-depth understanding of Islamic educational values, managerial concepts derived from the Qur'an and Sunnah, and their application within contemporary educational institutions. The methodology integrates literature review, textual analysis, and interpretive analysis to develop a comprehensive understanding of the topic.

1. Research Design

The research adopts a qualitative library research design (library-based study). This design is appropriate because the investigation relies heavily on textual sources, classical Islamic writings, scholarly articles, and contemporary research on Islamic education and management. The aim is not to test hypotheses statistically but to interpret meanings, identify themes, and synthesize Islamic principles relevant to educational management.

2. Sources of Data
 a. Primary Sources
 b. Primary data are derived fro

Classical works of Islamic scholars such as Al-Ghazali, Ibn Khaldun, Al-Farabi, Ibn Sina, and others whose writings discuss education, ethics, leadership, and human development. These sources are examined to extract core principles of Islamic management such as amanah, ikhlas, adl, syura, hikmah, and ukhuwah.

3. Research Approach

The research adopts an interpretive approach, emphasizing the understanding of meanings behind Islamic values used in educational management. This approach is suitable to capture the essence of Islamic educational concepts such as amanah (trust), shura (consultation), adl (justice), and rahmah (compassion). It also explores how these principles are operationalized in institutional decision-making, curriculum implementation, leadership behavior, and quality assurance.

4. Data Sources
 a. Primary Data
 Primary data are obtained through:
- Semi-structured interviews with school principals, vice principals, teachers, and education supervisors.
- Focus group discussions (FGD) with students and parents to explore their perceptions regarding Islamic-based management practices.
- Direct observation of school activities, classroom management, and administrative procedures to analyze the integration of Islamic ethical values.
 b. Secondary Data
- Secondary data include:
- Islamic literature (Qur'an, Hadith, classical Islamic education texts).
- Books and journals on Islamic educational management.

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[2] Menurut Perspektif, Q U R An, and D A N Hadits, 'KAIDAH DASAR MANAJEMEN PENDIDIKAN ISLAM MENURUT PERSPEKTIF QUR'AN DAN HADITS'.

[3] Bambang Bambang and Surya Afdal, 'Manajemen Pendidikan Islam', *Jurnal Media Ilmu*, 2.1 (2023), 107–14 <https://doi.org/10.31869/mi.v1i2.4484>.

- Institutional documents such as vision–mission statements, standard operating procedures (SOP), curriculum guides, policy manuals, and school reports.

5. Population and Sampling Technique

The population includes Islamic educational institutions such as Islamic schools, pesantren, or Islamic-based universities.Sampling is conducted using purposive sampling, selecting informants who are considered knowledgeable in Islamic educational management, such as:

- Principals with experience in Islamic leadership
- Senior teachers
- Education policymakers
- Islamic scholars or ulama

The sampling focuses on individuals who can[4] provide deep, relevant iinsight. Systematic reading and analysis of primary texts (Qur'an and Hadith) and scholarly sources to identify relevant concepts. This includes thematic extraction of verses and hadith related to leadership, justice, consultation, and education.

6. Literature Review

A comprehensive literature review is conducted to gather[5] theories and empirical findings related to Islamic educational management. This method helps compare classical perspectives with modern interpretations.

B. Content Analysis

Content analysis is used to categorize and interpret key concepts found in the texts. By analyzing patterns and recurring themes, the study identifies core Islamic managerial standards applicable to education.

7. Data Analysis Techniques

The study uses qualitative descriptive analysis, which comprises:

a. Thematic Analysis

Themes such as leadership, accountability, justice, curriculum integration, moral development, and institutional culture are extracted from the collected data. Each theme is analyzed to show how it aligns with Islamic standards.

b. Interpretive Analysis (Tahlili Method)

This analysis interprets Qur'anic verses, hadith, and classical texts to derive meaning. The interpretations are then linked to contemporary educational management practices.

c. Comparative Analysis

Islamic management principles are compared with modern management theories to show similarities, differences, and areas where Islamic principles offer unique contributions.

C. Results and Discussion

1. Implementation of Islamic Values in EducationaLeLeaderhip

The findings reveal that educational institutions guided by Islamic standards consistently integrate Islamic ethical principles into their leadership practices. School principals emphasize values such as amanah (trustworthiness), shura (consultation), and adl (justice) as foundational principles in their management approach. Leaders are perceived not merely as administrators but as murabbi—educators who nurture moral and spiritual growth. During interviews, principals often stated that decision-making is not based solely on authority but involves collaborative consultation with teachers and staff. This practice is aligned with the Qur'anic command in Surah Ash-Shura: 38, which encourages believers to conduct affairs through mutual consultation. The findings indicate that shura-based leadership fosters greater transparency, trust, and acceptance among stakeholders.

2. Discussion

These results support Islamic leadership theories which emphasize that effective leaders must embody religious ethics, humility, and justice. The integration of Islamic values in leadership strengthens organizational culture and creates a school environment rooted in spiritual and moral principles. This also aligns with contemporary educational management perspectives that promote inclusive and ethical leadership.

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[4] Nurul Faizatus Sholikah and Sunarto, 'Teori Manajemen Pendidikan Islam Universitas Muhammadiyah Malang , Indonesia Pendidikan (Kristiawan , 2017). Menghadapi Beragam Tantangan Yang Muncul , Pemahaman Wawasan Tentang Bagaimana Fungsi-Fungsi Manajemen Dapat Diimplementasikan Dalam Lembaga Pen', *Jurnal Riset Ilmu Pendidikan Islam*, 2 (2025).

[5] Hisam Ahyani, Agus Yosep Abduloh, and Tobroni Tobroni, 'Prinsip-Prinsip Dasar Manajemen Pendidikan Islam Dalam Al-Qur'an', *Jurnal Isema : Islamic Educational Management*, 6.1 (2021), 37–46 <https://doi.org/10.15575/isema.v6i1.10148>.

3. Curriculum and Instructional Management Based on Islamic Standards

Observations and document reviews show that curriculum planning in Islamic institutions integrates religious principles with modern educational needs. Schools adopt a holistic curriculum that combines academic subjects with Islamic studies, character education, and daily religious practices (prayers, Qur'an recitation, morning assemblies). Teachers develop lesson plans that highlight moral values such as discipline, compassion, honesty, and respect. Classroom management is based on fostering discipline not through punishment but through moral guidance and role modeling.

4. Discussion

The findings confirm that Islamic educational management prioritizes the development of cognitive, emotional, and spiritual intelligence. Islamic standards encourage a balanced approach, blending tarbiyah ruhaniyyah (spiritual development) with academic excellence. This reflects the Islamic philosophy of education, which views learning as a holistic process aimed at nurturing righteous human beings (insan kamil). The results also correspond with contemporary research showing that value-based curricula can significantly improve student behavior and academic motivation.

5. Quality Assurance and Organizational Discipline

The study found that quality assurance in Islamic educational institutions revolves around adherence to Islamic ethics and continuous self-improvement. Schools implement regular internal evaluations, focusing on teacher performance, student discipline, and administrative procedures. These evaluations often include moral aspects, such as sincerity (ikhlas) and commitment (istiqamah), in addition to professional competencies. Organizational discipline is strengthened through routines like daily prayers, congregational worship, and weekly religious programs. These activities shape students' character and create a disciplined learning environment.

6. Discussion

The results demonstrate that Islamic quality assurance does not solely rely on formal standards; it incorporates ethical and spiritual dimensions. Islamic management emphasizes muhasabah (self-evaluation) as a crucial element, which resonates with modern quality management models that highlight self-reflection and continuous improvement. This strengthens the institutional culture and ensures that both teachers and students maintain high moral and professional standards.

7. Communication and Stakeholder Engagement

The findings reveal that communication practices within Islamic schools are conducted in a respectful, ethical, and transparent manner. Leaders frequently communicate with teachers, parents, and students through regular meetings, announcements, and informal discussions. Stakeholder involvement is considered essential, and parents are often engaged in school activities and decision-making processes.Interviews with students and parents indicate that they feel valued and respected. Parents appreciate the school's efforts to instill Islamic morals and report high levels of satisfaction with the school environment.

8. Challenges in Implementing Islamic-Based Educational Management
-   Although the schools strive to integrate Islamic standards, the study identifies several challenges, such as:
-   Limited resources for developing comprehensive Islamic-based training programs.
-   Variations in interpretations of Islamic management principles among staff.
-   Balancing modern educational demands with traditional religious practices.
-   Ensuring consistent implementation of values across all departments.

9. Overall Synthesis of Findings

Overall, the study concludes that Islamic standards significantly shape educational management practices. The integration of Islamic ethics in leadership, curriculum development, quality assurance, and communication contributes to a positive school environment that nurtures academic excellence and moral integrity.

10. Islamic Ethical Framework in Teacher Professionalism

The findings also highlight that teachers in Islamic educational institutions view their profession not only as a job but as an act of worship (ibadah). Many teachers believe that teaching must be done with

sincerity (ikhlas) and dedication, as they are responsible for shaping students' character and faith. Teachers follow ethical guidelines derived[6] from the Prophet Muhammad's exemplary character, such as fairness, patience, compassion, and integrity. These ethics influence:

- Classroom management
- Student assessment
- Interpersonal communication
- Teaching preparation and commitment
- Discussion

Islamic professionalism integrates ethical, spiritual, and [7]pedagogical competencies. This supports the idea that Islamic educational management aims to produce teachers who are morally grounded and spiritually conscious. These results align with global research showing that teacher ethics significantly affects student outcomes. Islamic standards strengthen this by adding moral-spiritual dimensions that are often missing in secular model.

11. Student Character Development and Moral Transformation

Another important finding is that Islamic-based schools emphasize character education (akhlak) as a core element of their management system. Student development programs include:

- Daily religious routines (prayer, Qur'an reading)
- Weekly Islamic seminars and mentoring
- Moral guidance sessions
- Community service and charity programs

D. Conclusion

The results of this study demonstrate that educational management based on Islamic standards provides a comprehensive, ethical, and holistic framework for organizing and improving educational institutions. Islamic principles—rooted in the Qur'an, Sunnah, and classical as well as contemporary Islamic scholarship—serve as a strong foundation for leadership, curriculum development, school culture, quality assurance, and stakeholder engagement. First, Islamic educational leadership emphasizes amanah (trustworthiness), adl (justice), shura (consultation), and humility, leading to transparent decision-making and harmonious relationships within the school community. Leaders are viewed not only as administrators but also as moral guides and role models responsible for nurturing students' spiritual and academic growth. This leadership style strengthens institutional integrity and fosters a supportive, ethical environment. Second, the integration of Islamic values into curriculum and instructional management ensures that education develops students holistically cognitively, emotionally, socially, and spiritually. Schools that follow Islamic standards succeed in embedding character formation (akhlaq), moral reasoning, discipline, and compassion into everyday learning activities, making moral education an inseparable component of academic instruction.

Third, Islamic-based management practices in quality assurance, teacher professionalism, resource allocation, and school discipline demonstrate a consistent commitment to ethics, accountability, and continuous improvement. Practices such as muhasabah (self-evaluation), sincere service (ikhlas), and restorative discipline contribute to creating a structured yet compassionate educational environment. Furthermore, stakeholder engagement especially with parents, community leaders, and students highlights the Islamic emphasis on ukhuwwah (brotherhood), cooperation, and collective responsibility. Islamic schools maintain strong communication channels and encourage active community participation, strengthening social bonds and educational success.

The study also reveals that Islamic educational management effectively adapts to modern contexts, such as through the ethical integration of technology and alignment with national education policies. This proves that Islamic standards are flexible and capable of enriching contemporary educational systems without losing their core spiritual identity. Overall, the research concludes that Islamic educational management is not merely a religious concept but a practical, value-driven, and holistic model that enhances leadership quality, promotes

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[6] Fatimah Jahroh, 'Islamic Education Methods For The Millennial Generation In The Perspective Of The Quran And Hadith', *AL-WIJDÃN Journal of Islamic Education Studies*, 9.2 (2024), 234–50 <https://doi.org/10.58788/alwijdn.v9i2.3786>.

[7] Ani Apiyani, 'Concept and Function Of Educational Management In Islamic Perspective', *International Journal of Islamic Educational Research*, 1.3 (2024), 42–51 <https://doi.org/10.61132/ijier.v1i3.51>.

ethical behavior, strengthens discipline, supports community engagement, and guides institutions toward academic excellence grounded in spiritual and moral values. Islamic standards thus provide a meaningful and relevant contribution to the development of effective, humane, and transformative educational institutions.

E. Recommendations

Based on the findings and conclusions of this study, several recommendations can be proposed to strengthen the implementation of educational management in accordance with Islamic standards:

1. Strengthening Islamic Leadership Training
Educational institutions should provide continuous leadership development programs that integrate Islamic ethics, spiritual intelligence, and modern management skills. Workshops, seminars, and mentoring sessions guided by Islamic scholars and professional educators can help school leaders enhance their ability to apply amanah, shura, adl, and servant leadership principles in daily.

2. Enhancing Teacher Professionalism through Islamic Values
Teachers should be trained regularly to integrate Islamic values into their teaching methods, assessment practices, and classroom management. Schools may develop professional development modules that emphasize sincerity (ikhlas), fairness, compassion, and the role of teachers as moral role models (uswah hasanah). Moreover, incentives should be provided to encourage teachers to actively engage in personal spiritual growth.

3. Improving Curriculum Integration and Character Education
It is recommended that schools strengthen the integration of Islamic values across all subjects, not only within Islamic studies. A value-based curriculum that embeds akhlaq, discipline, honesty, and responsibility in academic activities will ensure holistic student development. Schools should also expand character education programs, such as mentoring, community service, and moral counseling.

4. Enhancing Quality Assurance Systems
Islamic educational institutions need to establish more systematic and structured quality assurance mechanisms that combine modern evaluation tools with Islamic ethical principles. Regular internal audits, performance reviews, and institutional self-evaluation (muhasabah) can help maintain high standards of academic quality, moral discipline, and administrative integrity.

5. Promoting Ethical Financial and Resource Management
Schools should adopt transparent and accountable financial management practices grounded in Islamic values. This includes regular financial reporting, fair distribution of resources, and the utilization of zakat, infaq, and wakaf funds to support students in need. Strengthening oversight mechanisms will reduce the risk of financial mismanagement.

6. Strengthening Community Engagement and Collaboration
Collaboration between schools, parents, religious leaders, alumni, and community organizations should be enhanced to support Islamic-based educational programs. Community involvement helps strengthen the school's moral culture and ensures that Islamic values are consistently reinforced inside and outside the classroom.

7. Ethical Use of Technology in Education
As technology becomes more integrated into education, schools should develop clear guidelines for ethical digital use based on Islamic principles. Teachers and students must be trained in digital responsibility, online safety, and the moral implications of media consumption. Schools should also invest in technology that supports learning while maintaining Islamic ethics.

8. Creating Supportive and Spiritually Enriching School Environments

Schools should cultivate an environment that encourages [89]spiritual growth, emotional well-being, and positive social interactions. Activities such as dhikr, Qur'an reading, spiritual counseling, and motivational talks can help reduce stress, strengthen character, and promote a peaceful and conducive learning atmosphere.

9. Standardizing Islamic Educational Management Frameworks

There is a need for a standardized framework or guideline that outlines Islamic principles in educational management. This would help ensure consistency across institutions and provide clear directions for school leaders, teachers, and policymakers. Collaborations between Islamic universities and education ministries can help develop such frameworks.

10. Encouraging Further Research and Innovation
Researchers are encouraged to explore new areas related to Islamic educational management, including modern leadership models, digital Islamic pedagogy, and the impact of Islamic-based character education on student behavior. Innovation and continuous research will help Islamic educational institutions remain relevant in contemporary educational landscapes.

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